

*William Marshall*

THE  
SUFFICIENCY  
OF THE  
**Spirit's Teaching,**  
WITHOUT  
HUMAN LEARNING.

Or, A TREATISE tending to prove  
HUMAN LEARNING, to be no Help to the Spiritual  
Understanding of the Word of GOD.

Written (if it may be) for the Silencing of such false and scandalous Reports as have been rumoured about concerning this Matter; and also for the Information of all such as desire to know the TRUTH.

By S A M U E L H O W.

*Prov. 14. 5. A faithful Witness will not lye, but a false Record will speak Lies.*

*Isa. 57. 14. Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my People.*

*Mal. 2. 1, 2. And now, O ye Priests, this Commandment is for you, if ye will not hear it, nor consider it in your Hearts, to give Glory to my Name (saith the Lord of Hosts) I will even send a Curse upon you, and will curse your Blessings, yea, I have cursed them already, because ye do not consider it in your Heart.*

*Mat. 11. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise, and Men of Understanding, and hast revealed them unto Babes, even so Father, because thy good pleasure is such.*

*Luke 16. 15. Then he said unto them, ye are they that justify your selves before Men, but God knows your Hearts, for that which is highly esteemed among Men, is abomination in the sight of God.*

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*pro. 1689?*

*WR.*

March 1861

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To all such as love the Truth in Sincerity, Light, and Understanding, be multiplied through JESUS CHRIST.

**G**OD's Gracious Promise it is (Christian Reader) that by the Breath of his Mouth, and the Brightness of his Coming he will <sup>2</sup> Thes. 2. reveal the Man of Sin, and Son of Perdition: Yet thus witnesseth the Spirit, that when it shall so come to pass, That the Vial <sup>8.</sup> of God's Wrath shall be poured upon the Throne of the Beast, to the darkening of his Kingdom, and discovering of those strong Delusions, whereby he hath long deluded the World, that then the Men of that Throne shall gnaw their Tongues for Sorrow, and shall blaspheme the God of Heaven. <sup>Rev. 16. 10, 11.</sup>

All which to me appears to be fulfill'd and made good, concerning this following Treatise: 1. That when as the Lord by his Word, the Breath of his Mouth, hath blown out some smoak of the Bottomless Pit, which I conceive to be Humane Learning, which is so much magnified, as being a Help, whereby to understand the Mind of God.

This Matter hath so vexed and tormented the Men of that Throne, that even He himself, at whose Request I was moved to open this Portion of Scripture, 2 Pet. 3. 16. hath (as I am credibly inform'd) reported about this City, that I made a Calf (meaning a false and unsound Exposition) and when I had done, danc'd about it; herein exposing not only me, but the very Truth it self, which I in this Point deliver'd, to the Derision and Contempt, and Table-Talk of such as had rather be deceiv'd, and believe their learned Teachers (as Men call them) on their bare Word (having the Faith of our Lord Jesus Christ, the Lord of Glory with respect of Person) than to receive and justify the Truth of God, if the Messenger be weak and contemptible, and his Message in Power, much Plainness, and Demonstration of the Spirit, and not beautified with the Excellency of Speech, and swelling Words of Man's Wisdom, which is Enmity to God; it crosseth and opposeth the Simplicity of his Way in the Dispensation of the glorious Mystery of the Gospel. And therefore God hath said of it, as Simon Peter said to Simon Magus, Thou hast neither Part nor Lot in this Matter. <sup>Acts 8. 21. 1 Cor. 1. 12.</sup>

But yet (methinks) such Men as would carry the shew of Godliness, should remember the Counsel of the Apostle, That such Carriages are things not seemly, tho' for my own part, I bless the Lord for it, being to me a more strong Confirmation, that I have the Truth

Thend. Schuchler  
7. 26. 37  
• 80 (Add.)

Luke 16.2 Truth on my side: For thus was *Jesus Christ our Lord* served by the wise and learned *Pharisees*, when as he taught them such a Doctrine as pleas'd them not: And thus was *Paul the Preacher* of Righteousness dealt by of the learned *Athenians*, even for preaching *Jesus*, and the Resurrection. Likewise I read in *Heb. 11.* that this in former Times was part of the Trial, that the Lord exercised his Witnesses withal, even *Mockings*, ver. 36. And therefore as our Saviour teacheth me, I have in this Case great Cause to be glad and rejoice, for they having so serv'd *Jesus Christ my Lord*, and his faithful Followers; then what am I, that I should be one of that Number, that have so large *Encouragement* and *Reward promised*? I shall therefore, quietly pass by all such things, and only with *Job* in his distressed Condition, crave that he and all you that have done this thing, will suffer me to speak, and when *Job 12. 2.* I have spoken, mock on; seeing as the Servant of God said, *Indeed, because ye are the People only, Wisdom must die with you; so will I make bold to say to you also: Yet for all his Understanding, and such others as heard me, they said of their Zeal for God and his Glory, in that they sought not to suppress and throw down that Calv of Dishonour, which must needs (being an Idol) be a high Provocation in the Eyes of his Glory, which he that put me upon this Exercise, having excepted against it when it was finish'd, and with much Passion manifested his great Dislike thereof before many Witnesses, ought especially, and was obliged to have done, being then lovingly requested by a Friend that was there present, for the Satisfaction of all that Assembly, to instance (if not in all) yet at least in some particular Scripture, wherein I had perverted it, seeing he had openly cast an Aspersion on all that I had said; but neither he, nor any of his Profession, tho' many were then present, did undertake this Task, nor yet to this Day hath he, or any of them endeavour'd it: So it may appear my Error was not so great, or none at all, that they could prove; or else their Zeal to God and his Truth, and their Charity to me and others very small. And if there were a Calf, it was their *Human Learning and Wisdom*, which the Men of this Throne set up, and themselves danced about it, whilst I, to their great Grief and Discontent, was labouring with all the Power and Might that God assisted me with, utterly to cast down, grind it to Powder, and to blow it away with the Word of God, with the Breath of his Mouth: Whether it be thus, or no, I commend now to the Judgment of all such, as love and know the Truth, not doubting but there will be some found, that out of Love will reprove what is amiss, and so turn the Sinner out of the Error of his Way, tho' some others, as *Job* saith, Forge Lies (as I cou'd name divers) who are Physicians of no Value.*

*Job 13.4.*

For



For God who knows the Hearts of all Men, knows that it was not my Intent at all at that time to have medled in this Argument, nor with this Scripture, not till the Night before I spake of it, and all because I knew if I did, it would be offensive, as it hath prov'd; and what I did herein, was by the advice of Friends: But now I see that God's hand was in it, and I doubt not but for good, tho' it is, and may be my Portion deeply to suffer for it; and for Men to be offended at the Truth, and such as declare it, is no new thing, even for the Builders themselves to stumble at the stumbling Stone: *But leaving all such to stand or fall to their own Lord.* Something remains to be spoken concerning the matter following, for the preventing of such things as may farther be objected against it.

Psal. 118  
11.  
Acts 4. 11  
Hb. 8. 14,

1. Tho' the matter be the same in substance that it was at the first delivery, yet somewhat may be wanting; and is, which was then said, and more is added in other respects than at that time was spoken, which I thought fit to give notice of. Another exception, and that of great moment, is, that I have blasphem'd against *Jesus Christ*, in saying, that he was without *Human Learning*.

Now besides what is answer'd herunto in the first *Objection* belonging to the first Doctrine, if any yet remain unsatisfy'd, and will affirm the contrary, *let them declare* (as the Apostle saith) *who was his Counsellor? and who taught him? and he shall be recompenced.* The Scripture tells us, *but he grew in Wisdom and Stature*, and so couples them alike together. Now none will affirm, that he learnt his *Stature*; then from the like will I affirm, that he learned not his *Wisdom*; no more then he did his *Stature*; and so if none taught him, then must it needs follow, that he was without *Human Learning*; for we in common Speech call 'em *unlearned*, which were never taught, as did the *Jews*; John 7. 15. and *Learning* presupposeth one to teach; so that, (methinks) it is but requisite, if any did so affirm, that they should declare his Teacher, which if they can't do, why then should they affirm him to have *Human Learning*? And methinks, the Matter rightly consider'd, it will be found *Blasphemy* for any to affirm that He had *Human Learning*, seeing that in so doing, they call in question the Perfection of His *Manhood*, as if there were others that could add unto Him: Seeing all grant, that the Master is above the Scholar; and the Scripture witnesseth for me, that at twelve years old; such was His *Wisdom* observed amongst the *Doctors*, as that they were *astonished at his Understanding and Answers*; and doubtless this was a part of their great wonder; seeing that He never learned, as it was the *Councils wonder* also concerning Peter and John. I therefore for any to affirm him to be by Men taught, is to take that Glory from him which he had of His own, and to they are most like to be them that *Blaspheme*.

Rom. 11.  
34, 35.  
John 7. 15.  
Act. 4. 13.  
Luk. 2. 49.

3. It is also very likely that *Pride and Vain glory* will be imputed to me, as it hath been already, that I being as I am, should undertake

to maintain that, which all godly and learned Men are contrary to me in.

I Answer, that it is no strange Thing for the Servants of God to meet with such hard measure, even for declaring of the *Truth*; for so was *Joseph* dealt by even of his *Father and Brethren*; and so was *David* used for speaking for the *Lord*: And *Paul* you shall find was scuffed at by the learned Athenians. And seeing that it hath always been so with God's Servants, why should not I affirm with the Apostle, *not to pass to be judged of Men*, whatsoever they be, tho' godly, wife, learned; seeing that as the Apostle saith, *it makes no matter to me, God is no Excepter of Persons*: And therefore, I hold it a Defence sufficient with *David* to say, *Is there not a Cause? seeing that there is none that I know of, that will stand up for the Lord, against those that despise the Host of Israel, because that they be not Goliath-like Men of Stature, having Bows of Brass, and such like Furniture, as that the fleshy Hearts of Men dare not look such in the Face, and all because that they be so strongly furnished with Man's strength: Tho' that the Soldiers of the Lord of Hosts may with one Blast of a Ram's Horn, thro' the Might of God, blow down the strong Wall of this Spiritual Jericho*; seeing that the *Lord* hath said, *That by the Mouth of Babes and Sucklings he will perfect his praise*; and this if Babes should neglect to do, the *Stones* would cry. Whence it is to be observ'd, our Saviour descends from Babes to Stones, and not from Babes to Learned Men, for he hath chosen such to bring forth His Righteousness as the Light; for He himself doth not despise the Day of small Things. Now these things considered, why should any with the proud Pharisees, disdain at what the Lord will do, but lay their Hands upon their Mouths, and say nothing, because He doth it; and seeing it is the *Lord's* Doing, why should it not be marvellous in our Eyes? Tho' I doubt not, but the Lord will in his good Time bring forth one Learned *Moses*, and another as excellent that Way as was *Paul*, and cause them, disclaiming that Human Excellency, to magnifie the Foolishness of God, to be wiser than the Wisdom of Men, and so every way convince them of their Folly, this Way to his Praise.

And in the mean while, let them that can receive this for Truth, receive it; and let none be so conceited of Learned Men, as if the Word of God came only to them, and from them; as *Paul* said to some that were puffed up. But let such as are spiritual know, that the Lord reveals his Mysteries to whom he pleaseth, and where he will; and therefore the Eye of none should be evil because he is good: But we should learn, as the Wise Man saith, *That the Race is not alway to the swift, nor the Battle to the strong*; but it may so prove, that little *David*, without *Saul's* Armour, only with a Sling and a Stone, thro' the Name of the Lord, may so wound great *Goliath*.

of Gath, the Enemy of God and his People, as that he may receive his deadly Wound, and lye groveling on the Ground, to the dismay of all the Host of the *Philistines*, and great Rejoicing of the *Israel* of God, and this the Stone that is hewn out of the Mountain without Hands, is only able to do. Therefore, let all that fear the Lord, take heed that they lean not to their own Wisdom, but so much the more, that any of us have Wisdom and Understanding, Memory, and such like Natural Parts, above other, so much the more let us be watchful and careful over our selves, as knowing that the *Wisdom of the Flesh is Enmity against God*, and is *Rom. 9. 7.* ready to butt against the Spirit. And now to draw to a Conclusion of all in the Words of the Prophet, *The Lord frustrateth the Tokens of the Liars, and maketh the Diviners mad, turneth wise Men backward, and maketh their Knowledge Foolishness.* *Isa. 44. 25.*

If any shall except against the matter for the rudeness of it, as that it is without Form or Learning, all such are to know, that it is but suitable to the whole Argument; and that if it should be otherwise, I should condemn that in Praetise, which I justifie in words, and so make my self a Trespasser. Thus I commit this my labour, with all those that out of love to the Truth shall seek information in this matter, to the Blessing of the most High, and remain an unfeigned well willer of all them that love the Lord *Jesus* in sincerity. The 25th day of the first Month, 1639.

**W**Hat *How*? How now? Hath *How* such Learning found?

To throw Arts curious Image to the Ground:

*Cambridge and Oxford*, may their Glory now,

Vail to a *Cobler*, if they know but *How*:

Tho' big with Art, they cannot over-top

The *Spirit's Teaching* in a *Cobler's Shop*.

Reader, If thou an Human Artist be,

Let Human Learning be no Judge for thee:

Lay down thine Arts; then try this *Cobler's End*,

And see if it be by the Spirit pen'd.

Mean time adieu, ye Arts and Artists all;

The *Spirit's Teaching* may attend the *Awl*:

And thou Brave *Cobler*, Blow another Blast

Upon their Learning, tho' thou blow thy *LAST*. R. O.

A Friend to this Treatise (of the Sufficiency of the *Spirit's Teaching*, &c. by *Samuel How*) thinks it commodious to let the Readers know the Occasion of the Work.

*Christian Reader,*

**T**HE occasion of the first Preaching, Printing, and Publishing of this Sermon was, as I have been credibly told by Mr. *How's* Successor and others, and as you may partly perceive by his Epistle and Margent:

In the Year, 1639. Mr. *John Goodwin* Parson of *Coleman-street, London*, and others said, that a Man could not Preach except he had Learning; human Learning.

And they were answered the contrary, and that for Example, *Samuel How* could; and that for Proof thereof, he might send him what Text he pleased to preach on, and be at the hearing of it himself; and so Mr. *Goodwin* sent him this Text in *Peter*.

*Samuel How* was well known, and Preach'd in a Meeting-place, in *Coleman-street* (being a Pastor of a Christian People that were called Puritans; and had no School.

School-Learning, being by Trade a Shoo-mende, vulgarly called a *Cooler*, and worked as it is to administer to his Necessities, like as the great Apostle Paul did. His manner of studying on a Text was, as he sat in his Shop mending of Shoes his bible lay by him, and when he thought fit, he looked therein and considered thereof.

And so at the time appointed, *Samuel How* preach'd, and *John Goodwin* heard, and finding it confounded his former thoughts, was therefore greatly offended, and said, *ye have made a Calf and dane'd about it*; whereat he was desired by *S. How's* Friends to shew wherein they had made a Calf. But *Mr. Goodwin* went away, &c.

And therefore it was said by *S. How's* Friends, that the Sermon should be press'd over again, and be printed to prevent slander; and so the Sermon was preach'd again, & Endeavours were used to print it at *London*; but *Mr. Goodwin* so prevail'd, that all Presses were stopt: *S. How* must have nothing printed. But the Copy was sent into *Holland*, and printed, and the Book brought into *England*, (and the following Postscript is annex'd to two former Impressions written after the Death of the Author by *Mr. Kiffen*, Minister, wherefore I may reckon this Impression the fifth.

By this Spiritual Sermon and the Reprinting of it, People may still see by Sacred Text, as also now by every days experience, that Gospel-preaching is not by God confin'd to Scholars only; witness *J. Bunyan* and others (as if Preaching, as some suggest, were a kind of worldly Trade) that clearly shews God's Sovereignty, and that he rules according to his own Will; and as he is a Spirit-maker so against all Opposers of the Spirit, he spirits whom he will, for his work; and they shall stand against all the World, as *Jeremiah*, like Brazen Walls against the House of *Israel*, &c.

C. D.

## P O S T S C R I P T.

HAVING before the death of this Author been acquainted with him, and tasted that Spirit of Light which God in his day did more than ordinarily pour out upon him, by which he was enabl'd to Minister seasonable Words to the refreshing of many weary Souls; and also to contend against those Corruptions and Inventions which Men brought into the Worship of God, raging like the mighty Waters, against all the Servants of God which oppos'd them in the same; I mean the Power which rul'd in that day, the weight of whose Persecutions, this Author, while he liv'd, had his share, and when he died, not suffer'd by them to have that which they call'd *Christian Burial*; but his Friends were forc'd to lay his Body in the High-way, as one that was numbred among the Transgressors, of whom I may say, *The World was not worthy*. My Intent in Writing this, is not to commend the Author, but to tender to thy review the Matter of the following Book; the bent thereof is to advance the Teachings of the Spirit of Christ, in the unfolding of the Mystery of the Gospel to the Hearts of Men, as the choice Revealer of that Glory of Truth to the Soul, which will change from Glory to Glory into its own likeness; a Truth much oppos'd by Men of corrupt Minds in this day: And therefore it becomes all that love the Lord Jesus in sincerity, to stand upon their Watch, and be earnestly begging of the Father of Lights, that Spirit which may help them to judge of things that differ, and may lead into strait Paths: *Trying all things, and holding fast that which is good*. Thou wilt find in this Treatise the Spirit of the Author, strongly and zealously contending for the advancement of the Spirit of Christ, which if therein thou meetest with any words that may seem harsh against that which Men advance, let it not be an offence to thee, but try whether it be agreeable to the testimony of some Words, or no: I shall detain thee no longer, but my desires to the Lord is, that all *Israel* may more and more know the Truth as it is in Jesus, shining as the Sun more to their perfect Clearness, knowing the Night is far past, and the Day near approaching, that so we may walk as the Children of the Light, waiting for the glorious Appearing of him that will come, and not tarrying. *Thine in the Love of Christ, W. Kiffen.*

THE  
SUFFICIENCY  
OF THE  
Spirit's Teaching,  
WITHOUT  
HUMAN LEARNING.

The Text 2 Pet. 3. 16.

*As one that in all his Epistles speaks of these Things, in which are some Things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own Destruction.*

THESE Words, that I am allotted to speak from at this time, have respect, as it should seem, to such things as the Apostle had spoken of before, which things seem to me, to be those that are contain'd from the Beginning of the second Chapter, to the End of the 13th Verse of this third Chapter; and the 14th Verse contains *Peter's* Exhortation, strengthened in the 15th Verse, by his Brother *Paul's* Writings, who in all his Epistles speaks of these Things, as of the *Coming of the Lord Jesus*; and other Things, such as are herein contained, among the which (that is) *Paul's* Writings in his Epistles, some Things were hard to be understood, and so indeed was the *Coming of Christ Jesus*, which it should seem was hard of them to be understood, and that appears by his earnest Writing to the *Thessalonians*, where he exhorts them, That they should not suddenly be moved, neither by Word, nor Epistle, as it were from him, as if the *Day of Christ* were at hand, for there were many Things to be fulfilled first, as a Departure from the Faith, the Rising up, the Perfection and the Consumption of the Man of Sin;

By J. G.  
and S. B.  
Ministers  
of Lon-  
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Christ's se-  
cond com-  
ing men-  
tioned in  
all Paul's  
Epistles.

2 Thes. 2.  
at the be-  
ginning.

*Sin*; and this it should seem, tho' he had told them of it before, yet to them it was hard to be understood, which had the true Learning here meant, which Things they that were unlearned and unstable perverted, as they did other Scriptures, to their own *Destruction*; therefore the great Thing here to be minded, is to find out what this *Learning* is, that *Peter* here intends. And, Secondly, who they be that are the *unlearned Ones*, and by that we shall easily find who they be, that are the *Perversers* of the Scriptures to their own *Destruction*. For this end, therefore, I will consider what this *Learning* is not, and then what it is.

What  
learning  
it is not.

Rom. 10.  
14.

\* Cor. 2. 13.

Acts 4. 13.

It is not *Human Learning*: That I may not be misconceiv'd about it, I will here lay down my Understanding in it; and by *Human Learning*, I do not mean the Knowledge and Understanding of our own *Language*, which every Man, of what Tongue soever he be, might in some measure be taught of another, as the Parents teach their Children, and they learn of them; of this there is a natural Necessity, as the Apostle saith, *How shall they believe in him of whom they have not heard.* Now the hearing there mentioned, must needs be a natural Hearing, seeing it is set before Faith; and this Hearing must needs be the understanding of the sound of Words spoken. Now thus *Peter* and *John*, and all the rest, learned the foolish Things spoken of, 1 Cor. 1. 21. And thus I acknowledge, that there is none but in some measure have this Learning, and must of necessity have it, to understand God's Mind in an ordinary Way: But by *Human Learning*, all along in this Matter, which I oppose, it is the Knowledge of Arts and Sciences, divers Tongues, and much Reading, and a persisting in these Things, so as thereby to be made able to understand the Mind of God in his Word; this is it that I condemn from the Word of Truth, for being that, by which any is made able spiritually to understand the Mind of God, which the Apostle saith, cannot be attain'd to by the *Words which Man's Wisdom teacheth*; all which, these Excellencies are said to be: So that by *Human Learning*, I do here understand, that whereby certain Men do excel, and are far above and beyond other ordinary Men; and in this Sense do I understand, that the Council judged *Peter* and *John* to be no such *learned Men*: For we in common Speech do oppose a *learned Man*, to one, that otherwise can read and write in his own Tongue, tho' he do not understand the Grounds of his own Speech, as the other Man that is learned doth; as may appear by the Book called the *English School-master*; and so such Learning do I not conceive to be here meant, which I conclude for these Reasons.

1. Because



1. Because that then *Peter* must of Necessity condemn himself, for he was a Man, that in the Council's Knowledge was such an Unlearned Man, and so must needs himself lye under that Blame that he lays upon others; therefore Human Learning is not here that which he intends.

2. Because Human Learning is a Rudiment of this World; hence it is, that our Saviour acknowledgeth that his Mysteries were hid from the Learned; but they were not hid from his Disciples, For unto them it was given to know the Mysteries of the Kingdom: And the Rudiments of this World are not after Christ, the Apostle tells us; therefore Human Learning cannot be it that *Peter* here intends

3. Because the \* *Natural Man* cannot perceive the Things of God; but a meer Natural Man, may be a great Worldly Learned Man, as were the *Egyptians* and *Babylonians*, and as are many of the *Romish* Priests and *Jesuits*, therefore for this Cause, that is not the Learning here meant.

4. Because such of God's Servants, as have had such kind of Learning, when as they came to know Christ, they forsook it all: As *Moses*, when he came to Age, tho' he was learned in the Wisdom of the *Egyptians*, yet by Faith he forsook the Treasures of *Egypt*; and this being one of *Egypt's* Treasures, he forsook this also, for when he saith Treasures, there is none excepted; therefore in as much as Learning was one, as well as Riches and Honours, he forsook that also, as seeing by Faith, a better Treasure in the worst Condition among the People of God, then in the best Condition in the World, suppose it be Learning.

The like is to be seen in *Paul*, who counted all Things Loss and Dung that he might win Christ; even the Righteousness of the Law it self, which is far beyond all this; and all this he did, that he might know him: Wherein the Apostle gives me to understand, that all such Things were but Hindrances, to keep him from the Knowledge of Christ to Salvation, which is it that here I mind also; therefore likewise this is not the Learning here meant, seeing it was rejected of them, therefore it was no Help nor Furtherance to them to know Christ by, but Letts and Hindrances, and so much appears by those Converts in *Acts* 19. 18, 19. Who when they believed, are said, such of them as used Curious Arts, to burn their Books\*; declaring, that how they had met with Learning of far greater Worth, than their curious Arts, and therefore now they burn their Books, declaring that now they had no more Need of them; and so I conclude, that such as this was not the Learning here meant.

1 Reason.  
Acts 4.13.

2 Reason.  
Col. 2. 8.  
Luk. 10. 24.  
Mat. 13.  
Col. 2. 8.

3 Reason.  
Or, Carnal.  
1 Cor. 21.

4 Reason  
Act. 7.22

\* The price  
whereof  
was fifty  
thousand  
pieces of  
Silver.



What  
learning  
it is.

I come now to manifest what Learning it is, the Apostles here intended.

Now the Learning here intended by the Apostle, it is as I understand, that *sound Knowledge* and *sure Information* that every Christian hath in *Jesus Christ*, whereby he is so deeply rooted, and so surely grafted into him by Faith; as that he abides unmoveably settled in him, as thereby he abides stable in the sure Knowledge and Understanding of the *Word of Christ*, and so much here methinks the Apostle gives us to understand, how that the *unlearned*, they be *unstable*; then on the contrary, the *learned* they are *stable*, *belivig*, and being laid on the true Foundation, they shall never be confounded, or ashamed. Now such as these are, that are *learned*, as the *Truth is in Jesus*, these may well say to the greatest worldly learned Ones, as *Philip* said to the *Eunuch*, *Understandest thou what thou readeest?* and not only so, but such may teach them the Understanding of the *Mystery*, saying, These are taught and instructed by the Teachings of the Spirit of God, agreeable to these Scriptures: *That it hath not entered into the Heart of Man to conceive of that which God by his Spirit (which searcheth the deep Things of God) hath revealed unto us.* And this the Apostle farther explains, *That as no Man knows the things of a Man; save the Spirit of a Man which is in him; so the things of God knows no Man, (no not a worldly learned Man) but by the Spirit of God:* And so he goes on, to difference the Spirit of the World from God's Spirit, and shews, that, that is it whereby the Things of God are known, and also manifested to others; so that all the Things of God, both for Matter and Manner, flow from the Wisdom of God's Spirit, and not what Man's Wisdom teacheth, which is to compare spiritual Things and carnal Things together, as *Tongues* and *Arts*, and such like; but *God's Spirit* teacheth us to compare *Spiritual Things* with *Spiritual Things*; and so he goes on, and declares, that only such that are taught by the Spirit, are capable of true discerning of *Spiritual Things*, without being justly condemned of any, as truly having the Mind of Christ, rightly and truly knowing the Things that are of God; and with this agrees the Witness of *John*, saying, *These things have I written unto you concerning them that deceive you;* whereby it appears they had Deceivers about them, and those Things were written concerning such: But saith the Apostle in Opposition to their Deceivings, ye have received the *Anointing* of him that dwells in you, and this anointing that they had receiv'd, doth he oppose to their Deceiving, as being able thoroughly to teach them so, as that they needed not that any Man teach them

have

Col. 2. 7.  
Eph. 3. 17,  
18.

1 Pet. 2. 5.

1 Cor. 2.  
12.

A difference  
between the  
Teaching  
of God's  
Spirit, and  
the worlds  
artificial  
Tongues.

1 John 2.  
26, 27.

save as that Anointing taught them: Then seeing that that Anointing never did teach them such Tongues or Arts, as were Human, therefore the Saints by the Apostles grant had no need of any such Learning, and yet this Anointing taught all Truth and Obedience in it also. And yet further our Saviour Himself concludes this Point, shewing, that when he hath sent the Comforter, the Spirit of Truth to them, that when he shall lead them into all Truth. Whence I do conclude, that for the Disciples Knowledge of the Truth, there was no more necessary, according to the Mind of him that was Truth, but the Spirit of God to lead them into all Truth without all Error, teaching by no Human Means; the Reason why is rendred, because it is sufficient, and that is, because it speaks from the Father, agreeable to that of our Saviour taken from the Prophet, *That we shall be all taught of God*; and so indeed being taught of the Spirit, we are taught of the Father and the Son also, which are all one; and so our Learning comes to us, being taught of the Father, Son, and Spirit, for all our Instructors and Councillors, and this is all the Learning that we need, to know the Things that are of God by, agreeable to his Will. So from these Words thus interpreted, the Conclusion comes to this.

*That such as are taught by the Spirit of God, destitute of Human Learning, are the learned Ones that truly understand the Scriptures, according to Peter's Mind.*

I say, such as are taught by the Spirit, without Human Learning, are such Persons as rightly understand the Word: And this (methinks) the whole Council of Jerusalem, as wicked as they were, did in effect conclude, considering Peter and John, though unlearned Men, yet they knew they had been with Jesus by their boldness, and so they had nothing to say against it, and yet though Men should oppose it, Christ Jesus our Lord justifies it, with great Thankfulness to his Father, *that having hid these things from the wise and prudent, he had revealed them to Babes*: Now that revealing must needs be by the Spirit, according to that 1 Cor. 2. 10. And on this manner is it that our Lord comforts his Disciples, telling them, that all things were given him of his Father to reveal; and so in that regard he tells them, that blessed are the Eyes that see that that they saw, which was, as the Apostle saith, *God manifested in the flesh, which many wise Men and Kings desired to see, but could not see it*; and so that was now made manifest to them, which before was hid from wise Men and Scribes, and so was at the present also; for few of the Wise could attain to the knowledge of him and his Doctrine, as they did. Now with this also agrees what our Saviour as-

firmsto the *Sadduces*, who by reason of their *Wisdom* and *Learning* thought to have intangled him, he tells them, *that they erred, not knowing the Scriptures*, for all their great *Learning*, being destitute of God's Spirit. Now by these *Scriptures*, this point being thus confirmed, good reason also may by God's Word be brought for the further justifying of it: As,

Reason 1. First, because it is the good pleasure of God to place our *Salvation* in great Contempt and Enmity to Man's *Wisdom*: Hence is it that the Apostle saith, that he preached *Christ crucified*, to the  
 1 Cor. 1. 23 *Jews a stumbling-block, and to the Grecians foolishness*: For the *Jews*,  
 24. we read, in great contempt refused him; as *Pilate* bid them behold your King, presently they cry, *Away with him, away with him, crucify him*, And so when *Pilate* had wrote on the Cross, that  
 John 19. he was King of the *Jews*, they took it as a great Prejudice to  
 19, 21. them, and therefore wished him to write, *That he said he was King of the Jews*.

And so as *Peter* tells them in *Acts* 3. *They denied him, and desired a Murderer to be given them*: and to this agreed the *Gentiles*, for they had their Hands also in his Death; and we find that  
 Act. 17. when as *Paul* preached him at *Athens*, that then this saying of  
 18, 23. the Apostle here is made good, both of *Jews* and *Gentiles*; and indeed they both agree to hang him, betwixt Heaven and Earth, as being in their esteem worthy of neither, and yet even in this crucified *Jesus* lies contained the *Salvation* of all  
 (both *Jews* and *Gentiles*) that are saved; and in this despised *Jesus*, are all to rejoyce with the Apostle to *Salvation*; for  
 Act. 4. 12. in him, thus dishonourable and unmeet in Man's *Wisdom*, lie  
 1 Cor. 2. 2. hid all our *Heavenly Treasures of Wisdom, Righteousness, Sanctification* and *Redemption*; for he is the *Wisdom* of God, and *Power* of  
 Gal. 6. 14. God, 1 Cor. 1. 24.

Reason 2. Another reason, why such as have God's Spirit, destitute of  
 Human Learning, come thus to know God's Mind, is, that (as  
 1 Cor. 1. 29 the Apostle declares) *no Flesh should rejoice in God's Presence*; now  
 2 Cor. 5. 16 this Learning is but *Fleshly* and *Carnal*: Now the Apostle's  
 1 Cor. 2. 8 advice is, though we had known *Christ Jesus* after the *Flesh*,  
 yet now coming to be after God, we should henceforth know  
 him so no more; and here is a sufficient reason, because *Knowledge* is subject to puff us up, as saith the Apostle: When as  
 Rom. 12. Love, and the Learning of the Spirit, keeps us low in our own  
 16. Eyes, and causeth, as *Solomon* saith, our Minds to be good, making us  
 Phil. 2. 3. suitable to the Apostle's Exhortations, saying, *Be not high minded, but make your selves equal to them of the lower sort*;  
 1 Cor. 1. 31 be not wise in your selves, but let every Man esteem others better

ter than himself; and if any Glory, let him \* Glory in the Lord. <sup>Here</sup> Now he that hath these things, as Human Learning and Wis- <sup>Glorying</sup> dom more then another, let him weigh and consider duly with- <sup>in the</sup> himself, whether he doth not think, and conclude, that he in- <sup>Lord is</sup> regard of these things, is not more to be respected, than they <sup>opposed</sup> that are without them: Now then this rejoicing is not good, <sup>to vain-</sup> for it is a rejoicing in the Flesh, and suitable to works, and so <sup>glory, or</sup> not of God; and yet so is it, that for our Hearts we cannot but <sup>haughti-</sup> think better of our selves for these things, than of others with- <sup>ness.</sup> out them; and so we may see the Apostle's words fulfill'd, that <sup>1 Cor. 5. 6</sup> the Wisdom of the Flesh, that is, whatsoever the Flesh is excel- <sup>Rom. 4. 2.</sup> lent in, it is enmity of God, it is not subject to the Law of God, <sup>Rom. 8. 3.</sup> neither indeed can be.

Another cause, why the Spirit's Teaching is sufficient without <sup>Reason. 3</sup> Human Learning, is, because, as the Apostle saith, We are com- <sup>pleat in him,</sup> pleat in him, that is, perfect and full in him; and this he streng- <sup>thens yet further from this consideration,</sup> thens yet further from this consideration, that he is the Head of <sup>all Principalities and Powers;</sup> all Principalities and Powers; so that if there were any thing <sup>else to make us compleat,</sup> else to make us compleat, he being the Head of all, we should <sup>have it;</sup> have it; but he hath given nothing but his Spirit to profit withal, <sup>1 Cor. 12. 7</sup> therefore we are compleat by it alone; and therefore is it that <sup>Paul exhorts Timothy to keep that which was committed to him,</sup> Paul exhorts Timothy to keep that which was committed to him, <sup>1 Tim. 6. 20, 21.</sup> which was the Faith taught by the Word and Spirit, and <sup>wishest him to avoid and beware of Science,</sup> wishest him to avoid and beware of Science, that is, all Know- <sup>ledge natural,</sup> ledge natural, which is comprehended under Philosophy, learn- <sup>ed, prophane Babblings, and Oppositions to the Faith of Christ;</sup> ed, prophane Babblings, and Oppositions to the Faith of Christ; <sup>and so much is by the Apostle there declared, saying, Which</sup> and so much is by the Apostle there declared, saying, Which <sup>while some have lusted after, they have erred from the Faith:</sup> while some have lusted after, they have erred from the Faith: So that <sup>it is most plain and clear,</sup> it is most plain and clear, that these things are so far from <sup>perfecting Men, or helping of them in the Knowledge of the</sup> perfecting Men, or helping of them in the Knowledge of the <sup>Truth, as that they hinder, and cause such as profess them to</sup> Truth, as that they hinder, and cause such as profess them to <sup>err from the Faith:</sup> err from the Faith: Even all the seven Liberal Sciences, for <sup>all is but Science, and all this Science or Knowledge is falsely</sup> all is but Science, and all this Science or Knowledge is falsely <sup>said to be of use in the Gospel;</sup> said to be of use in the Gospel; prophane and vain Babblings <sup>are far better Names for them, and Oppositions, according to</sup> are far better Names for them, and Oppositions, according to <sup>Paul's Teaching; and he saith of himself, I think I have the Spirit</sup> Paul's Teaching; and he saith of himself, I think I have the Spirit <sup>of God, and so indeed he had without doubt, and so our ground</sup> of God, and so indeed he had without doubt, and so our ground <sup>remains good, that we are compleat in Christ Jesus.</sup> remains good, that we are compleat in Christ Jesus.

Another consideration confirming this Conclusion, is from <sup>Reason. 4</sup> the Apostle's advice, Let no man deceive himself; and that in <sup>the true way of attaining Wisdom, he declares what it is, in</sup> the true way of attaining Wisdom, he declares what it is, in <sup>these words, That such a one is to become a Fool, that he may be</sup> these words, That such a one is to become a Fool, that he may be <sup>wise; and how is that, but by knowing that indeed there is no-</sup> wise; and how is that, but by knowing that indeed there is no- <sup>thing in all Man's Wisdom, to be any whit helpful, but hurtful</sup> thing in all Man's Wisdom, to be any whit helpful, but hurtful <sup>to</sup>

to him, in attaining and comprehending the Wisdom of God in Christ? Now what is more foolish to a Man, than to know that there is nothing that all the Wits of Man reach unto, that can benefit him? And if nothing, then not the thing in Question, but that it must needs be, that we must be Fools to it; and what is the true mark of a Fool, but to be ignorant, and without Knowledge? Therefore we call them Fools in this World, and so is it here: The best way for a Man to deceive himself, is to know nothing of this *Learning*, nor any other fleshly Excellency, that so he may learn true Wisdom; and the Apostle doth (methinks) sufficiently confirm this advice of his against all Exceptions, *The Lord knows* (saith he) *that the Thoughts of Men be vain*: Men think highly of their own Conceits this way, yet if no man will take this his Counsel for *Wisdom* in this kind, yet the Lord concludes the Truth of it, and he knows the Thoughts of Men to be vain, that think Human Learning some help: But let them think what they will, the Lord is against them in it, for he knows that it is sure that they are deceived, for *his thoughts* be not as *Man's thoughts*.

Reason 5. Now another Cause that confirms me in this Conclusion, is, because that wheresoever the Apostle Honours the Spirit's Teaching, and prefers it, usually he at the same time casts Contempt upon this Learning, as is to be seen in many places;

1 Cor. 1. 17 Christ (saith he) sent me to Preach the Gospel, not with the wisdom of Words, lest I should make the Cross of Christ, or the Gospel of Christ of none effect; where we see, that for good Reason he rejects the very Wisdom of Words in Preaching of the Gospel;

and that is, lest if he should have done otherwise, he should have made it of no Effect, because he was to declare the sincere Word without the least mingling; as if he should say, such manner of Preaching is a foolish Preaching, but it is so only to them that perish, but to such as are saved it is the Power of God, without what Man expects: And therefore he saith again, *he was jealous over them with a godly jealousy*, for he had prepared them a pure Virgin for Christ: But, saith he, *I fear*, that as the Serpent beguiled Eve; but how? Through his Subtily, so your Minds should be corrupt; that is, putrified, and infected from the Sincerity that is in Christ: This we see was Paul's Fear, that while he was absent, their Minds should be withdrawn from the Foolishness of the Gospel, and the Simplicity, Sincerity, and Truth thereof, and this they should be withdrawn from by the Subtily of Satan that old Serpent, in his Instruments the false Teachers; this he fears, because of their Fleshliness that was in them, which was ready to yield to their Wiles by reason

2 Cor. 11.  
2, 3.

of

of their Subtilty that Way, for by fair Words and Flatteries they deceived the *Hearts* of the *Simple*, and with this their Craftiness they lie in wait to deceive; thus contemptuously doth *Paul* speak of those things, in opposition to the true Learning, as is further to be seen in many places, of which I will name one more, and that from the Apostle *Peter* in his second Epistle, Chap 1. Verse 16. *For we, saith he, followed not deceivable Fables, when we Opened unto you the power and coming of our Lord Jesus.* Now such Names as these are, doth the Apostle chuse to cast on Man's Excellencies, as in divers other places, which declare what contempt is cast on such Learning in opposition to the Spirit of God.

Rom. 16.  
18.  
Eph. 4. 14

1 Tim. 1. 4  
and 4. 7.  
Tit. 3. 9.

Now one thing more, which I conceive Observable for the proof of this point in hand, is drawn from the 2 Cor. 2. 10. *The Spirit searches the deep things of God,* and Verse 14. *The Spiritual Man discerns all things;* if then the Spirit searcheth the deep things of God, and that discerns all things, What need we more? And with this agrees the Apostle *John*, saying, *And ye need not that any Man teach you, save as that Anointing teacheth you.* Then I conclude, *That we need not that any Man Teach us, not the Master, nor any of his Followers; for the Disciples of Jesus Christ do learn (as the Truth is) in him, and of him, and they have received the Spirit of God, that they might know the things of God; therefore we may well be without any Man's Learning, and have no need of it, and so the point is clear and plain, That such as are taught by God's Spirit without that Learning, do truly understand the Word.*

Reason 6

1 John 2.  
27.

I judge it necessary also to be understood of the Reader, what I do understand by *Human Wisdom*, as well as *Human Learning*: By *Human Wisdom*, I do understand whatsoever appears Excellent in Man's Understanding, as he is left without God's Spirit's Teaching, this the more Excellent, it is to him that is carnal, so much the worse it is; therefore it is said of such by the Apostle, *That whenas they professed themselves to be wise, then they became Fools.* And saith our Saviour, *If the Light which is in thee (which I mind to be meant of Men's Understanding and Wisdom) be darkness, how great is that darkness?* So that by Man's Wisdom, I understand whatsoever seems Excellent to him, with which he would honour God withal, that he is not the Author of, as *Floquence*, and fair Speeches, and any thing in that way, such as the *Greeks* sought after, as Men do now adays; this I do the rather differ from *Human Learning*, because it seems to me that the Scripture differenceth them, *Altho* 22. and the difference rightly understood, may prevent just exception,

Rom. 1.  
21.

Mat. 6. 23

1 Cor. 1. 22



and give light to the right understanding of the whole Matter; *Rom. 6. 7.* for this Wisdom is made by the Apostle, and that rightly, to be enmity to the Spirit of God, and impossible to submit to it, it is so contrary.

Now follows to be Answered such Objections as are made against it: As first,

*Object. 1.* That of Paul, in 1 Tim. 3. 6. *That a Bishop must be no young Scholar, lest he being puffed up, fall into the Condemnation of the Devil.*

*Ans.* The Scholarship Paul means here, is the Teaching of the Spirit, whereby the Man is made sound in the Faith; for that Learning only will make Men low in their own Eyes, as is before declared, and he that is unsound in the Faith, will ever be found the most lofty, and puffed up in his own Conceit, and so be rejected of God, as the Devil was, though he was in Heaven with God,

*2 Pet. 2. 4.* yet being puffed up, he was rejected of God, and so cast down to Hell; to which Example Paul here alludes, as I conceive, and that rightly, for a Bishop in the Church, is in respect of his Spiritual State and Place, in Favour and Fellowship with God, and that in Heaven, as the whole Book of the Revelation describes the Church to be. Now such as by the Church should be chosen to that State, being young Scholars; that is, not soundly Taught in the Truth by the Spirit, he is in great danger; the more other Learning that he hath, so much the more to be puffed up. This

*3 Joh. 9.* I believe was the cause of Diotrefes's Pride, he wanted this Scholarship, and that caused him to seek the preeminence; and this, whatsoever our great Scholars think of themselves, is the cause of the high Conceits that they have of themselves, and their Knowledge and Understanding above others that want their Learning; even this, because they be but young Scholars (if that) in the School of Christ; and thence is it they are so puffed up with the vain Glory of their fleshly Learning, that they think that none that are not as themselves are, fit to be their Fellows, and so know not how that they may be wretched, poor, miserable, blind, and naked, though they conceive themselves

*Rev. 3. 17.* to be rich, and have need of nothing, as did the Laodiceans, and so indeed are fallen into the Condemnation of the Devil, as being rejected of God; for he resists the proud, and such as are puffed up,

*1 Pet. 5. 5.* and gives grace to the humble, and such as are low in their own Eyes.

Now whether these Men humanly learned, be they that are puffed up, or low in their own Eyes, as mean as he that is unlearned, I leave to all that have Eyes to see and look into it, and so to judge whether they are not yet to learn Paul's Scholarship.

Further,



Further, I say, it is here to be minded, that if it should be *Human Learning* that is here meant, then *Paul* should Teach *Timothy* for to Teach the Church to chuse such Scholars, as had more Learning than had their Master *Christ Jesus*: Now this, some say, is Blasphemy, and threaten me sorely for it.

I answer them, that considering *Christ Jesus* as God, according to the *Divine Nature*, so he is God over all, and so gives all things, *Acts 17. 25.* and so he is the giver of every good Gift, and so *Human Learning* and *Wisdom* are of him; and so much (but that Men are maliciously bent) they might discern, that I in this Argument had not to deal with him, as God, but as the Minister of God, administering for the Good of his body, according to that, *Luk. 24. 18.* where he saith, *The Spirit of the Lord hath Anointed me that I should Minister, &c.* and so in this Argument he is by the Apostle set forth as a Man, *Jesus of Nazareth, a man approved of God*; and such a Man so administering, I do still affirm, and that with great Confidence, that he was unlearned in this consideration, and without the Learning that we speak of; and so the Tongue of the Learned that was said to be given him, is interpreted by the same Prophet, to be the Spirit of God; For, saith he, *The Spirit of the Lord hath Anointed me that I should Preach*; from whence is plain, That *Christ Jesus* was learned of the Father to Preach by the Spirit; without *Human Learning*, and so much is plain to them that can believe the Scriptures, from *John 7. 15.* where the Jews admire, saying, *How comes this Man to know the Scriptures, seeing that he was never learned?* From whence it is plain, that as he was a Man, he was unlearned in the Letters of the Scriptures, though as God he knew all things, and by a *Divine Power*, not *Human Learning*, so much as his own natural Tongue by Letter, as in the Synagogue he could take the Book and Read; and this doubtless was one Cause why the Jews are said to be astonished at the hearing, and seeing of him, as appears *Matth. 13. 54.* &c. *Luk. 4. 22.* so that from all this, my Affirmation remains true, and good, that if *Human Learning* should be it that is there meant by the Apostle, then he was to Teach the Servant to be above his Master; when as *Christ Jesus* himself saith, *It is enough for the Disciple to be as his Lord*; and he being destitute of *Human Learning*, his Disciples may well be without it also, without any Offence, and yet Preach the Gospel too. Now, if notwithstanding all this, there be them that will take *Stephen's* Accuser's place, and still accuse me of Blasphemy, as they did him, &c. though it may be they may say true words, as that I said that *Jesus Christ* was without *Human Learning*, and so apply it.

Ans.

*Jan. 17.  
Rom. 11.  
37.*

*What  
Learning  
Christ had.*

*Acts 22.*

*Isa 54.  
Isa 55.*

*See further  
of  
this in the  
Epistle  
noted with  
( )*

*Luk. 4. 17.*

*Matth. 10.*

*Acts 6.*

\* Chief  
Priest  
chief in  
spilling  
innocent  
Blood.  
Acts 13.  
45.

it to him as God, when I spake of him as Man, they may there see themselves ranked among the number of them that are called by the Spirit of God, *False Witnesses*, as walking in the steps of those envious persons, \* even such as were always the Murderers and Betrayers of *Christ Jesus* and his *Servants*; and they that are such, may be likened to them that being full of envy, spake against those things that were spoken of Paul, *contrarying them, and railing on them*: Mark it, they denied what he Taught, but disproved it not, but spake against it, and railed on the person; and so left not, till they had been a means to expel them out of their Coasts; so was he, and such like measure is still to be Expected to befall such as tread in his steps; but it is to be minded, that envious ones are the movers of it; and so leaving of it, I come to another Exception; which is,

Object 2. How such as are *unlearned*, will be able to stop the mouths of Tit. 1. 11. *Gain sayers*, seeing the Apostle requires of a *Bishop*, that he should be able so to do?

Ans<sup>r</sup>. I answer, that it is not the Apostle's intent that the *mouths of Gain-sayers* should be stopped by the knowledge of Tongues

\* The way  
to stop  
Gain-sayers  
mouths

and Arts, but that way that himself directs, \* 1 Titus 9. which is by *sound Doctrine*, or by *wholesome Doctrine*; so then, to go to any other way than thus to stop their mouths, is both unsound, and an unwholesome course; and it were far better in my judgment, and that according to Paul, and that their mouths should be left open, than that they should be stopp'd after that manner, and that it hath not profited them in the spiritual meaning of the Word that have been Exercised therein: So now it is high time, that we honouring the Teaching of the Spirit, should refuse to meddle with such as go another way to work, than by it, to declare God's mind to us, because it

Act. 6. 10. alone is sufficient to stop the mouths of all *Gain-sayers*. They were not able to resist the Spirit (not the Tongues and Arts) by which he spake, for he used none of them; for the weapons of our Warfare are not carnal, and so are Tongues and Arts, and 2 Cor. 10. 4 such like, but yet mighty, not by Man, but through God, to cast down strong holds; therefore this Weapon only is sufficient to stop the mouth of all *Gain-sayers*, and for such as think it not sufficient, much good let their Human Learning do them, and the good Lord give me of his Holy Spirit only to do this work: And so I come to the next Exception; which is,

Object 3. That there was the use of *Tongues* in the Apostles Times in the Churches, Acts 2. Acts 8. Acts 10. Acts 19. 1 Cor. 12. and

Ans<sup>r</sup>. 1 Cor. 14.

This I grant was true; but there we find that they were the immediate

immediate Gifts of God, freely given and bestowed on them, as other Spiritual Gifts were, without their industry or pains, as appears in divers Scriptures: Now wheresoever such Gifts are to be found, them will I freely acknowledge, as being indeed suitable to the Gospel, which brings to us freely all good Gifts, without any labour or pains of ours; and therefore all is said to be of Gift, lest any man should boast: But if the Tongues that are pleaded for, are such as are attained to by industry and pains taking of our own, then they better suit with Works than Grace, and so are more meet for \* *Agypt* and *Babylon*, than for the Church of *Jesus Christ*, † which comes by all her precious Gifts, gratis, and therefore such as plead for these things, as suitable to the Ministers, become in effect suitable with *Simon Magus*, who would have obtained the Gift of the Spirit by Money, which there was the Gift of Tongues; and if these Tongues pleaded for, be the same, they are all attained by Money; and if this be so good a way now, why doth *Peter* so evilly intreat him, for desiring that for Money, which all afterwards by these Pleas were thereby to obtain; But *Peter*, we see, perceives him to be in the gall of bitterness, and the bond of iniquity, that should offer to seek to obtain the Gift of God's Spirit that way; and if they be *Human Excellencies*; then of necessity the course is to be repented of also, that any should offer to bring any Human thing to God's Word, when as it is so expressly forbidden us, That we put nothing thereto, nor take any thing therefrom: Put nothing to his Word, lest he reprove thee, and thou be found a Liar. Now there is nothing but the Word and Spirit go together; therefore they are liable to God's Reproof, which is tearing in pieces: Therefore let all such as stand for such Learning to bring Men to the knowledge of God's Word, mind whether *Peter's* Exhortation to *Simon Magus*, ought not to take place with them, namely to repent of this: their wickedness, &c. and acknowledge the Spirit of God freely bestowed, to be the alone furnisher of us, to that which is right in his sight; without which none have part or fellowship of this Business, in understanding and unfolding of the things of God; and so I come to another Exception:

Suppose two Men, both alike indued with Grace from God, and alike gifted by his Spirit, the one a learned Man, and the other an unlearned Man, which of these two should be chosen into the Ministry of Christ in his Church?

The unlearned Man: For these Reasons.

First, Because \* God respects no Man's Person: Now if God should take the learned Man, then he must be respected above the

\* Arts for Egypt & Babylon.  
† Gracious gifts for the Church.  
Acts 3.18.

Deut. 12. 32.

Prov 30.6  
Pl. 50.21;  
22.

AQ 3.22.

4 Object.

Answ.

Gal. 2.6.

ficians, Lawyers, and Gentlemen; yea, all Men, so far as they can attain to it, are as Men beyond and above others that are without it, yea, and beyond all other Excellencies that this World can afford, but bring it once to be a Help to understanding the Mind of God in the Holy Scriptures, and there it is *de-  
testable Filth, Dross and Dung* in that respect, and so good for nothing, but to destroy, and cause Men to err, as we have seen before: It fares with it, as I perceive \* it doth with Fire, keep it in the Chimney, and it serves as a good Blessing of God, for good and necessary Uses, but let it once come into the Roof of the House, and it destroys all, because it is not in its proper Place; so it is here, for this Thing among Men, for Human and Worldly Employments it is good; but bring it once to the perfecting of the Gospel, and it will be found to be the spoiling of the right understanding thereof.

1 Tim. 6.  
21.

\* But out of  
its place, is  
like fire out  
of the  
Chimney,  
and in the  
roof of the  
House.

Tongues, a  
help in  
Translation

And yet further; so far do I acknowledge Tongues to be of use, as to yield us the Translation of the Scriptures, out of one Language into another, without which, we that are unlearned, could not come to have the Letter of the Word, and so far there is a Necessity of it for that Use; but that Man which can do so, is ever the more able to understand the spiritual Meaning of the Word thereby, that I deny; and withal do affirm, that an understanding Man, may through the Teaching of the Spirit, know the Mind of God, which the other may never reach unto, according to that Saying of our Saviour, *To you it is given, to know the Mysteries, the Secrets of the Kingdom of Heaven*; to you his simple Disciples it is given, but to others, the learned Scribes and Pharisees, it was not given: But in this Case it may fite as it did with those that built Noah's Ark, they made a Place of safeguard for others, but were drowned themselves: So these Men may prepare a good Help for others, but themselves be altogether without the Benefit of it. A Lanthorn, you know, is of good use to contain the Candle, but let one carry it in a dark Night, and it will do him no pleasure without a Candle lighted in it; of the same use is the Letter of the Word, it is but a Lanthorn or Candle without Light. \* Now the Spirit is the Light of the Letter, and so is the Apostle's † Opposition; such Men then in that respect may be a Help to others, and yet when all is done, be but Castaways themselves, seeing, as we have before, seen the *Agyptians* and *Babylonians* in this kind of Learning to excel; and it is none other Blessing than what the *Pope*, *Cardinals*, and other professed Enemies of the Truth (as all for the general confess them to be) have in as great a Measure, and beyond many others that profess to know the Truth, and stand

Mat. 12. n.

\* Learning  
without the  
Spirit, is  
like a Can-  
dle without  
Light, or  
a Lanthorn  
without a  
Candle.

† 2 Cor. 3.

stiffly

stiffly for this, as a special help to understand the true meaning of the Lord in the Word; which if it be so, then by their own grants they have the Advantage of them, and so are to be revered of themselves, to have more knowledge in it than than they; so then they are to acknowledge their error, in counting themselves wise above what is meet, or else must be forced to confess, that that Learning is inavailable for finding out of the mind of God. Neither for all this, would I have any to conclude of me, as some affirm, that I hold all Learned Men to be excluded from the spiritual Meaning of the Word, God forbid; for,

Though the Apostle says, *not many* of several ranks, yet he 1 Cor. 25  
saith not, *there is none*, but yet *not many*: There was one *Joseph*  
of *Arimathea*, one *Nicodemus*, one Deputy *Sergius Paulus* a pru- Mar. 15.  
dent Man, and divers of the Priests. But this was not usual, John 3. 1.  
for it is hard for such Men to entertain the Truth: God's Act 1. 7.  
ordinary way is among the Foolish, Weak and Vile; so that Act 2. 7.  
when as the Wise, Rich, Noble, and Learned, come to receive 1 Cor. 2. 2.  
the Gospel, they then come to make themselves equal with 29.  
them of the lower sort, the *Foolish, Vile, and Unlearned*, for 30.  
those be the true Heirs of it; and therefore it was not in vain 31.  
that *James* said, *Hearken my beloved Brethren, hath not God chosen* Rom. 12.  
*the poor*, he well saw that the Rich and Carnal were dull of 29.  
hearing of this matter, but yet he tells them, *God hath chosen*  
*the Poor of this World to be Rich in Faith*; and upon this con- Jan. 2. 3.  
sideration it is, that he wisheth the *Brother of high degree to rejoice*  
*in that he was made low*, that is, brought in his mind, and ac-  
count equal with the poor, accounting himself never the  
higher for any such Excellencies, and so the *Brother of low de-* Jan. 1. 9.  
*gree, to rejoice in that he is Exalted*, that is, that he was made a  
*King and Priest unto God*, and was set in *Heavenly places* with Rev. 1. 6.  
*Jesus Christ*; so as the one is made low in respect of any fleshly  
confidence he hath in such things, the other is Exalted, being  
outwardly poor, by being in Christ Jesus, and so they both  
meet in one; but now by reason of the *Sinners* that is risen Eph. 2. 6.  
out of the *bottomless Pit*, and that the *Devil is cast out of Hea-* Rev. 2. 6.  
*ven*, and all his *Angels with him to the Earth*, which Angels were  
the *fallen Stars* that he drew after his tail, that now he hath by  
reason of them \* hatched since a Religion in the World, as  
that he would have the Wise, the Rich, the Noble, the Learn-  
ed the only ones, and the Poor must be beholden to them, *Write*  
when as this is like himself, directly to oppose Jesus Christ, so, *anthon k-*  
as that we may truly say with the Prophet, *Lord, who hath be-* *meys is*  
*lieved our report?* or *to whom is the Arm of the Lord revealed?* *a Religion*  
*of the*  
*Devil's*  
*hatching.*

Object. 7 But it is yet farther Objected to be the manner of such, as cannot themselves attain to that Excellency that is in another, to disparage that in them, that so they might advance themselves.

Ans. This I confess is a carnal course, that such as are themselves fleshly are subject to take, and it may as well be my fault as another's; but yet I profess in the presence of the Lord, that I do not allow my self in any such course, neither doth such an Exception as this beseech a Man, *that is led by the Spirit of Truth*, for to make against any Servant of God, that professeth opposition to such things, as professing to be led thereto by the Word and Spirit of Truth, \* for it favours strongly of the flesh, and is too suitable to the practise of Reprobates, whose practise is to take things in the evil part, whereas love, by which all the Saints should judge, judges the best of things, till such time it can espy any cause so to do. And for the lifting up of my self, to be sure if I so do, God's word it is, that he will pluck the Mighty from his Seat, and then you may be sure, that according to his word my fall will be far greater than my Exaltation can possibly be, and therefore it were best for all such as so conceive, to commit the judgment to the Lord, and themselves judge nothing before the time, nor speak no more presumptuously; let not arrogancy come out of your Mouth, for the Lord is a God of Knowledge, and by him enterprizes are established. But yet after this manner of reasoning, carnal Men may overthrow the whole Gospel: For whereas the Scripture shews that Jesus Christ was without Form, or Beauty, or any such thing, wherefore he should be desired; the carnal Man will soon say, no other but such a one would be so Foolish, as to part from Honours, Riches, Credit, and such like, to endure so much sorrow, and need not; and whereas the

\* Carnal advancement is got by disparaging others.

Phil. 2. Apostle saith, That he took on him the form of a Servant, they would soon answer, and good reason why, because he could not be a Master; and whereas it is said, He chose the Poor, that they will say, he must needs do, and the Foolish, for none of the Rich and Wise would be so simple as to follow him; and whereas he saith, *Love not the World, nor the things in it*, good cause why, will they say, for such Fools as you know not how to get it, or else, to be sure, you would love it as well as others. And thus have I given you a glimpse, how that by this manner of carnal arguing, we might overthrow our own Salvation, and sit down in the very vale and shadow of death, as full of darkness, as this argument is destitute of Truth.

and



And thus having answered to such Exceptions as I know of, made against this Truth, I come now to such Uses as it shall afford us. The first is,

To discover to us the depth of the *great Woe* that the World lies under, set forth and revealed to us, in which the Word of the Lord is fulfilled, and Men see it not; and this you know the Scripture in sundry places makes the depth of a judgment, as in *Hosea*, Ephraim is said to have here and there *gray Hairs*, and yet *he saw them not*; and in this we know was the strength of that *great Judgment*, that Men should confidently take lies for Truth this is there made the *depth* of their *woe*, And the like is manifested \* elsewhere by the same Apostle, declaring, That though they speak *lies*, yet they were so *feared* in their *Consciences*, as that they felt, nor feared no danger that they were in; no more than the *Man* that lying *drunk* did, though he lay *sleeping* on the *top* of the *Mast*, and so ready to be *drown- ed*, yet he *feared* it not; and yet such is the case, the Sun and the Air being darkened, their condition must needs be woful; and yet this is the case of the Inhabitants of the Earth, that they cannot be brought to believe, but that they are in a very good case, tho' that the *Light* of the *glorious Gospel*, which is the *Image of God*, do not shine upon them, as saith the Apostle. Now that by which this Sun is said to be darkened, is the *Smoak* of the *bottomless Pit*, and that we shall find to be the *Glory* and *Power* of the false Church, called by the name of the *bottomless Pit*. And that this may the better appear, we find many places in the Scriptures, manifesting the *Glory* of God, and his *Power* to be his *Smoak*. Now because God hath smoak in his Temple, so hath God's Adversary in his Temple also, or rather, his *Bottomless Pit*: After his *Smoak*, in Rev. 9. 2, 3. there follows *Power*, and if you look in the 7, 8, and 9 Verses, there is their *Glory*; and it doth farther appear by the thirteenth Chapter, and the third Verse, that it was so great *Power* and *Glory*, as that all the *World* wondered, and admired it; and yet this *Jesus Christ* accounts a *great Woe* and *Plague* to them; now part of this *Woe*, I believe is this learning, which we have here in Question, for as we have before manifested, the *Sun-light* of the Gospel of *Jesus Christ* allows not, for the *Glory* of *Christ's Doctrine* is, that it is of the *Spirit's Teaching*; for when we behold the *Glory* of the Lord in the most perfect measure, so as we are *char- ed* thereinto from *Glory to Glory*; yet all is from the Spirit of the Lord, seeing that he is the promised Comforter, that is to teach us all good things belonging to our perfection.

Then

Life 1.  
Rev. 9.  
from 10:11.

2 Thes. 2.  
11.  
1 Tim. 4. 2  
Prov. 23.  
34, 35.

Who to these  
Men that  
take dark-  
ness for  
light, and  
live in the  
smoak of  
the world-  
ly Temples.  
2 Cor. 4.  
4, 6.

Isa. 6. 4.  
2 Kin. 3. 11  
12. with 15  
Rev. 8.

Rev. 16.  
10, 11

2 Cor. 3.  
11.



Then it must needs follow, that is a smoaky Power and Glory, flowing from the *Kingdom of Satan*, and so a part of the *Tail*, that the *Dragon* drew the *Stars* withal after him: And hence comes it to pass, that now instead of the Spirit's teaching, according to *Peter's* Prophecie, here are a Generation that do arise, which *privily bring in damnable errors*, and so, for that end, forsaking the Spirit of Truth, they speak lies through Hypocrisie: As Paul also witnesseth they should do, pretending now, that the true and right way for understanding the Scriptures and Mind of God was, that Men for that end must learn a part from others, only for that work, and so to be taught in Tongues, and divers Languages, and have their wits exercised in Arts and Sciences Human, and so such a flourish bears this in Man's conceit, as that it seems the only way that can be for a Man to be made fit for this work; so that before, while the Angels kept their station in Heaven, the Spirits simple teaching was judged sufficient, without these things, for this work, they now being fallen from thence to the Earth, and having the key of the bottomless Pit, thence it being opened, now riseth up *Plato* and *Aristotle*, and a multitude more of Heathen Philosophers. These are the four Angels that stand on the four corners of the Earth, holding the four Winds that they should not blow on the Earth neither on the Sea, neither on any Tree, as being those that have the whole power of Preaching in their hand; not suffering any to blow, but who they please, and so do withhold the Truth in Unrighteousness, declaring thereby they be under the Wrath of God; and they seem to yield these starry Principles very fitting to open the Mind of God, than his Spirit can do; whereas before, when as the perfect teachings of the Holy Spirit was in force, these Men, of all others, were by reason of their Learning and Wisdom, the most unutterablest Men that were in the World for the receiving of the Truth, as appears by the Testimony of *Luke*; and is not yet, for all the great Sun-light of the glorious Gospel of Christ, which these Men profess, they have these black smoaky principles still so stilly stood for, as that there is no removing of Men from the high conceit that they have of them: And doth not this sufficiently declare, that as the Apostle saith, That God hath blinded the *Mindes of Men*, so as they cannot see, but are so much the blinder, because they say they see? And hence came it to pass, that I for mentioning *Plato* and *Aristotle*, and such like, was demanded how I came by the knowledge of that, if not by Human Learning, with contempt stea upon it, as if that which I had from them, being Human learned Men, was of it self sufficient to overthrow the matter which I had there delivered?

I answered then, as I do still, it was none other but as *Paul* *Answer* mentioned to the *Athenians*, their own Poets; and yet for all that, *Acts* 1. 7. he was as great an Enemy to Human Learning as I, and greater too. And it is to be minded, as I have before declared, that I do not oppose the knowledge of Human Things, nor yet deny, but that we may be acquainted with their sayings, as the Apostle himself, and our Saviour was, yea, and that sometimes we make use of them too, as occasion requires, as I have done here, though sparingly, and but seldom, and when it is, that it be of great use, as it was at those three times that *Paul* did use them, and no more, that I remember, in all the Scripture. Now this you see the Spirit teacheth, and therefore it cannot Properly be called Human Learning, especially in my sense, that I have to do withal, which is to oppose that which is maintained to make Men sitting to open the Mind of God in his Word, which is by the learning of Tongues and Arts, as of necessity; whereas this is used but by the by, and not to find out the Truth with, but it being sufficiently before proved by themselves also: It is the Spirit's order to gain their acknowledgment of it, and this is no other learning, but what every Man without any Scholarship (as ye call it) may attain unto, whereas that that is so much gloried in is, that a Man is able aptly to speak according to art and knowledge in the Sciences, and this is it by which Men yet still are hatched and bred up, and this I believe was the means of bringing in all those abominable errors that the Earth hath drunk in, both in Doctrines and Practice, and so have occasioned those noisome lusts that drown Men in perdition, that the Man of God is to fly, as best becoming the tail of the Dragon, and suiting with this great woe which is farther manifested, by comparing the Ministers of Jesus Christ, and those together.

*1 Cor. 12. 28*  
*1 Cor. 12. 33*  
*Tit. 1. 12.*

*Rev. 12*  
*19.*  
*1 Tim. 9 to*  
*12.*  
*Rev. 12. 4.*

Now what marks they be known by, you may read in *2 Cor. 6.* from the 3. to the 11 Verse, where, as in a Looking-glass, you may behold the true Picture, both of the one, and of the other; by them we approve our selves as the Ministers of Christ, and give none occasion why our Ministry should be reproved, saith *Paul*, In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labour, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness by the Holy Ghost, by love unfeigned, by the Word of Truth, by the Power of God, by the Armour of Righteousness on the Right Hand, and on the Left, by Honour and Dishonour, by evil report and good report; as deceivers, and yet true, as unknown, and yet known; as dying, and yet behold we live; as chastened, and not killed; as sorrowful, and yet alway rejoicing; as poor, and yet making many rich; as having nothing, and yet possessing all things.

*Distin-  
guishing  
marks of  
the true  
Ministers.*

*things.* These ye see are the marks by which *Paul* approves himself with his Fellow-labourers to be the Ministers of Christ; now the quite contrary may be read in those that profess themselves so to be; they disprove themselves to be the Ministers of Christ in all these things: Where is their *patient bearing* with the contrary minded, as *Paul* saith, the *Servants of God* should do? <sup>2 Tim. 2. 24.</sup> And where are their afflictions which they suffer, with their necessities and distresses? Are they not for the most part full of all outward necessities? What are they in distress for? How many stripes do they suffer, or shall have need so to do, be they but observant of their Canonical obedience? How many, nay, where are any imprisonments that they suffer, or at least need so to do, if they live according to their own Law? And for tumults, they are so far from abiding any, as that they be far more ready to make them against others, than to endure them themselves, and for their labours, which what he means you, may perceive by *Cor. 4. 12.* and that to be sure they are guiltless of; and so for their watchings, and fastings, and all the rest being duly considered of, we may read the quite contrary fulfilled in them, so that of necessity there will appear as vast a difference, as is betwixt light and darkness, and those Persons more fitly suiting that description belonging to the Locusts, that with this description here of the Apostle; so far are they from what they pretend themselves to be, as that the words of the Prophet came truly to be fulfilled in them, That their *wisdom and their knowledge* perverts them, or causes them to err and is the wickedness they trust unto, and this is it that lifts them up in their own conceits, so far that they think in their Hearts, and stick not to say also with their Tongues, that they are for the ministration of the Word, and none else; and the Lord saith, *That their wisdom and knowledge is the cause of this their error,* and they say, it is the means of right understanding; now whether is it to be believed, God or they, let all judge, especially when as we see, that the Lord himself is against them for it; in denying others, he denies them, saying, *therefore shall evil come upon thee, and thou shalt not know where it riseth, &c.* all which declares the depth of the Woe they lie under, for is not this a woful thing, that of that which God hath made a Curse, Men should make a Blessing and that against his Will, and say, that his Mind cannot know; what can be more against him?

Rev. 9.  
from 7 to 11  
2 Cor. 6.  
from 2 to 10  
11.  
2 Is. 47.  
10.

In the next place. that being so, that Men taught by God's Spirit, are through it sufficiently made able to know his mind in Word, then it teacheth us not to account any Man any whit the nearer to understand the Scriptures by any Human excellencies, but rather let us be suspicious of him that hath them, for

for the same, especially if he make use of them in those things, for, as we have seen they be dangerous to be learned unto. It is his high time that now we should all awake from sleep, and watch in the Spirit, and so let the Lord have all the praise and glory of his own Grace, *Not unto us, not unto us, but to his Name* Rom. 11. 19. *be all the Glory, seeing it is he only that doth great things.*

Also it may Teach all Men to cease pinning of their Faith upon the Sleeves of Learned Men, for there is no good cause why we should so do; but to see with our own Eyes, seeing that the Just is to live by his own Faith, and to believe what the Lord hath said, which is, that he hath hid those things, that is, the Mysteries of the Gospel (among which, this which now is declared is one) from the Wise and Learned, and this I verily believe is the wholesome Doctrine of the Gospel, and which hath against it the Wise and Learned, opposing and denying of it to be so, and so confirming the the Words of our Saviour; therefore need we not to wait for their Witness to it; but to be glad, and rejoice to see his saying made true, That he will reveal them to Babes, that is, simple things in the World's Eye and Account, and with this consideration to overlook all contempt that can be cast upon us for the same: For so is it now with Men, that they judge that nothing is hid from such and such, whenas we are to expect the fulfilling of the Prophecie of Zachary, that the Lord will cut off the Names of Zach. 13. *the Idols, and the unclean Spirits of the Land, and that while they* 2, 3. *Prophecy, their Father and Mother that begat them, shall run them through with the Sword of the Spirit, and say, Thou shalt not live, because they told lies in the Name of the Lord; and then shall they be ashamed of their Vision; and it then shall be known, that their Garments, by which they be known and taken knowledge of to be Ministers, are garments of deceit; and at that day such Prophets shall be ashamed of themselves, as that they shall disclaim themselves for very shame, to stand in any relation to such Prophets, as there the Prophet shews, when as their Zach. 13. nearest Friends with contempt shall refuse them, and run them* 4, 5. *through, saying, Thou toldst us lies in the Name of the Lord; such light it seems shall then appear, as that they themselves shall count him no Prophet, that is made so by Man's Teaching. Now this Teaching in Question, is but Man's Teaching, and therefore whenas the clear light appears, they shall be ashamed of it, though now they prefer it.*

This Consideration also Ministers matter of thankfulness Use. 3. to God on our parts, for his exceeding kindness towards us in Christ Jesus, for that he is pleased to reveal these great Mysteries

ries to such mean and simple things as we are: whenas he conceals them from the Wise and Prudent: This use Christ Jesus himself makes, and gives us to understand the true cause why, and that he makes not any Excellency in them, more than was in others, but only according to the Nature of the Gospel, the good pleasure of God; which is indeed the only ground of all our happiness; and blessed must needs all those be, that can with our Saviour truly conclude with the same. And so I come to the next point; for having found out who be the Learned Men that Peter here intends, which is, they that are Taught by the Spirit of God, then it must needs follow, that they that are not such, are the perverters of these and all other Scriptures to their own destruction; and so this is another Observation.

\* Here he  
sets out the  
perverters of Scrip-  
ture.  
That such as are destitute of the Spirit's Teaching, \* tho' furnish'd with Human Learning, are the perverters and wresters of these, and all other Scriptures, to their own destruction.

The Truth of this Conclusion appears plainly confirmed to us in the Pharisees, as our Saviour declares in many particulars, plainly discovering the \* blindness of these Learned Teachers, in esteeming and preferring of things less in themselves, above such as were far greater, as the proportion is made betwixt the Gold of the Temple, and the Temple, and the Altar, and that which was offered thereon; and so blind were they, that they counted that most holy, which the Temple and the Altar made to be holy; and the same elsewhere appears, that for all their

Learning, they taught directly against the mind of God in his Word. We may see the same farther commended to us, Bar-  
1 Tim. 1.7  
jesus, one full of all subtilty in this kind, but a turner from the Faith, and not to it, and a perverter of the streight ways of God. The like is to be Observed in those of whom Paul speaks, that would be Doctors of the Law, and yet knew not what they said, nor whereof they affirmed, so wise their Human Learning did help to make them.

Reason 1. New from the Word of God, good Reasons may be Observed farther to confirm this: As first,

Cor. 2.12. Because nothing but the Spirit of God can bring any to the true knowledge of the Word of God, and so saith the Apostle, We  
\* The Spirit  
of God, tho'  
in coblers  
is better  
than the  
World's  
Learning  
tho' in  
Popes, &c.  
have received the Spirit of God, that we may know the things that are given us of God; \* and Peter tells us, that no Scripture is of any private interpretation; but in opposition to that, the Apostle sets the Spirit, and opposes it to the will of Man, and so declares that the Spirit's interpretation, where it is, is a publick Interpretation, and not private; and that Men, tho' indued with great Learning, having  
not



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not the Spirit of God, can give but a private interpretation, according to the Apostle's intent, let Men judge what they will, tho' it be the Pope, and all his Councils of Cardinals and Bishops, and the rest of that learned Rabbie; yet they being destitute of the Spirit, can give but a private interpretation, according to the Apostles mind; whereas, if a Man have the Spirit of God, *2 Pet. 1. 21.* tho' he be a Pedlar, Tinker, Chimney-sweeper, or Cobler, he may, by the help of God's Spirit, give a more publick interpretation, than they all; for as *Paul* faith of love, the same is to be said of the Spirit, *Tho' Men did speak with 1 Cor. 14. the Tongues of Men and Angels, and knew all secrets, and had all knowledge, yet this is, 2. is but as a sounding Brass, or tinkling Cymbal without the Spirit.*

Another reason is, because this was one end of Jesus Christ his coming in Person 2. to the World, that they that see might be made blind; and this clearly appears *John 9. 39* in the Pharisees, \* those learned wise Men that counted the common people as accursed, because not knowing the Law, and they themselves seeing, *John 9. 40.* as accursed ones; and therefore, say they, *Do any of the Rulers or Pharisees believe in ed the con- him;* As touching, that the Rulers and Pharisees must needs know the Truth, *man people* when as these were blind guides, as our Saviour faith, and so much they took *accursed.* notice of that he so accounted them; and so also those that were blind in Man's sight, as was the blind Man there spoken of, *He sees the gift of God,* *Job. 7. 48.* and believes in Jesus Christ for his Salvation, and yet they refuse the knowledge *John. 9. 40.* and light of this seeing a Man, and upbraid him for being born in Sin, and for going about to teach them, *knowing that such learned Men as they should be taught of such as he was, tho' Jesus Christ hath made him learned, and given himself for him.* *Ver. 29.*

Another Reason is rendered out of the words;

Because such are unlearned and unstable ones: for as before we have seen Reason 3. such persons are destitute of the \* true Learning, so also are they in an unsettled and unstable condition, seeing, as the Prophet withieth, *That the Spirit is the establisher;* neither can they be rooted, and established in the learned of Faith, according to the Apostles saying, seeing they be not founded on the *the Spirit* Rock Christ Jesus, but on the Sands of Human Learning, arising from a fleshly *are the un-* mind, destitute of the Spirit of Truth, for they have not learned, as the *stable ones* Truth is in Jesus. *Psal. 51.*

Again, it must needs be so, that such must pervert the Scriptures, because *Col. 2. 7.* it is impossible for them to go beyond their Principle: Now their principle is Error, as the following words declare: and by it they be + guided and led, *Reason 4.* even the whole Hap of them, as big as it is; and these shall satisfy Men's lusts, *They that* and turn them from the Faith, unto Fables, as the Apostle long ago hath foretold, *Teachers* for such as are themselves of the Flesh, turn all things, to fleshly lusts, for that is it which they savour; for to the unclean all things are unclean, their Con- *to them-* sciences being defiled, as witnesseth the Apostle; Hence was it, that when *were led* as our Saviour had the Jews to destroy this Temple, meaning his body, they to Fables, themselves being carnal, understood him to speak of the Temple of Jerusalem, *2 Tim. 4. 4.* And so the Capernaum, when as Jesus Christ tells them, *He will give them of his* *Jesus* flesh to eat, they being carnal, cannot bear it, and all because they be destitute *Tit. 1. 15.* of the Spirit, for it was in a spiritual sense that he intended it. And the like *John. 2. 20.* is to be seen in Nicodemus a Pharisee, and so a learned Man, being a Teacher, *Verse 29.* and a Ruler of the Jews, this Man, for all this, when as Jesus Christ tells *John 6. 53.* him, *That he must be born again,* otherwise he cannot enter into the Kingdom of God; he seeing no farther than into the Natural Birth, demands how that *60. 63.* could be, *That a Man, when he is old, should enter into his Mother's Womb, and be born again;* so destitute was he of the spiritual meaning of the Mind of *3. 4.* Jesus Christ in his Word.

Reasons.

Another Reason (methinks) included in the Words is ;

\* Those 10  
whom the  
Gospel is  
a savour  
of death,  
would have  
it go in  
their way.

Because such Persons are usually Vessels of Wrath, prepared to destruction ; \* therefore they drive all to the same end, to which themselves belong : The Gospel is the savour of life to life in them that are saved, but is the Savour of Death to them that perish : Yet would I not from hence have any to conclude, that I deny Salvation to Learned Men, as some in effect have affirmed (as I hear) of me, for the Scripture is against it, as is already declared from the Apostle, though there be not many. But yet this for certain is the worst work that a carnal Man can undertake, to meddle with the Scriptures, seeing that he abusieth them, and that to his own destruction ; for the Word is a Sword with two Edges, which whosoever that is carnal meddles with, it will run into his Heart, to harden it against the day of wrath. And so I conceive the point is clear and plain, That Men without God's Spirit, though furnish'd with Human Learning, do wrest the Scriptures to their own Destruction.

1 Cor. 1. 26.

Rom. 2. 5.

Object 1.

But here it will then be demanded, how shall we know whether we have the Spirit of God, or the Spirit of Error ?

Answ.

I answer, That the Spirit of God is a sufficient Witness to its self, seeing that the Spirit is Truth. Now this agreeing, as it doth with the Word, needs not any other Testimony of it self, because it is the Witness of God, and that is the greatest, as saith John, the Spirit beareth Witness, for the Spirit is Truth : And again, *Hereby we know that he abideth in us, even by the Spirit that he hath given us.*

1 Joh. 5. 6.

1 Joh. 3.

Next, it is to be known by its operations and works ; as first it savours of spiritual things, *They that are after the flesh*, saith the Apostle, *savour the things of the flesh ; and they that are after the Spirit, the things of the Spirit.* And again, *the Spirit is life for righteousness sake*, and is said to be of a quickning and an enlivening nature for righteousness. The fruits of it are farther manifested in other places. Now these things being found in us, do witness for God against Error, though it set it self up with never so high a Hand. And yet here (methinks) I here the worldly Learned Men saying to me, as did Zedekiah, Verse 10. When went the Spirit of God from them, to such as I speak of ? To this I Verse 11. answer, that with Zedekiah, such Persons do but beg the Question, and take Gal. 5. 22. for granted, like him, that which they never had, for that could never depart from him which was never with him ; therefore though he were great,

Rom 8. 5.

God's Spirit

is known

by his

mighty

works.

Verse 10.

Verse 11.

Gal. 5. 22.

23.

Object 2.

1 Kin. 22.

24.

Answ.

Verse 6.

and his companions many, as is shewed, and that *Misajib* was but one poor Prophet alone, and hated of the King, yet he had the Spirit of God, when as all the other were led and ruled by the lying Spirit ; and tho' Jesus Christ, and his Learned ones cannot be believed of the great and honourable Prophets of the World, but by Zedekiah's shall be smitten on the Cheek, when by them this Question is demanded of the Lord's Prophets ; yet this answer may be given them, that when as they come to hide themselves in secret, and to be ashamed of their Vision, and that the seven last Plagues come to be fulfill'd, spoken of in the Revelations, then they shall find the truth of the Testimony that is born against them, though in the mean time the Servants of the Lord be committed to Prison, there to eat the Bread of Affliction, and the Water of Affliction for their Testimony.

Rev. 19.

Object 3.

Answ.

But th' it be garnted that Human Learning is no help to understand the mind of God, yet is it not useful to furnish us with words to express our selves in the delivery of the Gospel ?

The whole  
Scripture  
is given  
of God.

I answer with Paul, that the whole Scripture is given of God, and is profitable to make the Man of God absolute, and thoroughly furnished to every good work : Whence I conclude, that if the Scripture be perfect and absolute for every good

good work, then it is so for that, so that then there is no need of Man's Wisdom to help the Ministers of God. And so yet farther, saith the Apostle, 2 Tim. 3. that he Preached the Gospel, not with Wisdom of words; if not with Wisdom of Words, then I conclude, they were needless, and so much the next words declare; *Left, saith he, I should make the Cross of none effect.* And again, 1 Cor. 1. 17, *Brothers, saith he, when I came unto you, came not with the Excellency of Words, or of Wisdom, shewing unto the Council of God, but frees himself from it, denying that his Preaching stood in the enticing speech of Man's Wisdom, but on the contrary, in the plain evidence and demonstration of the Spirit.* And afterwards he gives the reason for it, that their Faith should not be in the wisdom of Men, by which, it seems, it is subject to be, if that were used; And so we find that indeed it is, and not in the power of God, by the plain demonstration of the Spirit: And though in all this, one would think the Apostle had said enough in this matter for the manner of the delivering of the Truth, yet for all this he hath not done with it, but minds it yet again, saying, *Which things as we know them, so we all's speak not with Words, which Man's wisdom Teacheth.* And so again, slightly passeth over the words of the false Teachers, as not worth the knowing or regarding; therefore he saith, *When he comes he will know, not their Words, but their Power.* And so again, he condescends to the false Teachers, so far, as to confess That he was *rude in speaking*, but not so in knowledge: By all which places is plainly appears, that Man's Wisdom is to be rejected, even in speaking the Word of God, and that none are to affect any Excellency that way, but to content themselves even with the use of the natural abilities they have, without any art or skill in Learning farther.

But *Apollo* is said to be an eloquent Man, and mighty in the Scriptures, Acts 18. 24. Object 4.  
And so doubtless was *Paul* and *Moses*, and those mentioned in Acts 19, and yet, as I have before manifested, that whenas all these came to receive the Faith, they left, forsook, and contemned all that; so I believe was it here with this Man, that whenas he came to be taught farther in the knowledge of Christ, that he then became more and more suitable to the rudeness and simplicity of Preaching the Gospel, as well as *Paul*, for never afterwards do we read that he was commended by that term, for such manner of Excellency was proper to the Law, and not to the Gospel in any degree. But secondly, take it for granted, that he persisted in his Eloquence, yet it appears that it was such as he had obtained by being mighty in the Scriptures: And this also farther justifies a former Answer, that the Scripture alone is sufficient to furnish us with Expression. So now the point remaining true for all this, That Men destitute of the Spirit, having Human Learning, do pervert the Scriptures to their own destruction. This in the first place may Teach,

All Men, that are without God's Spirit, how wise and learned otherwise they seem to be, to beware of meddling with the Scriptures; it is the worst work that possibly they can undertake, for in so doing they meddle with that in which they have no skill, and so wound themselves; for it is a sharp two edged Sword, and they having no skill to handle it, to be sure it will dangerously wound them to their own destruction; but seeing the Truth is so, as that they have neither ears to hear, nor heart to understand it, therefore I will thus pass,

In the next place, take notice, that such Persons without God's Spirit, whatever they be else, yet they be both unlearned and unstable Men, according to the Mind of God; so the unbeliever is called of *Paul*, an unlearned Man; and so much in effect, *James* tells us of a Faithless Man's inconsistency, that he is *soft like a wave*, and is *unstable in all his ways* of Religion, for indeed wanting the Spirit to establish him, he is driven hither and thither of

2 Tim. 3.

1 Cor. 1. 17

1 Cor. 2. 1.

Ver. 4.

Ver. 5.

1 Cor. 2. 13.

1 Cor. 4. 19.

1 Cor. 11. 6.

Object 4.

Ans.

Ute. 1.

Ute. 2.

Cor. 14. 24.

Jam. 1. 6.

7. 8.

of every blast and breath of Man's Wisdom, and so much experience, without any more Scriptures daily proves upon every change of Orders, and Ordinances of Religion; how confident have many wise worldly Learned Men been of their stability for being brought to yield to this or that, when as the raging wave of the Sea hath roared but a little? How have these Men fallen from their supposed stability and steadfastness? So that instances I need not name, every ones small experience can bring forth enough; but from all this there is given us to see the Scriptures fulfilled before our Eyes, for our confirmation, and their just conviction.

III. 3.

Mat. 3. 20

Levit. 16.

11, 12.

2 Cor. 7. 6

Pl. 13. 2, 13

14.

Rev. 13. 1.

Rev. 2. 1.

2 Cor. 6.

16. with

Heb. 3. 6.

1 Pet. 2. 5.

Act. 7. 47.

28, 50.

Isa. 66. 1.

Joh. 4. 21.

Mat. 18.

20.

Act. 10. 14.

15.

Rev. 13. 7.

Rev. 16. 19

Psal. 125.

Psal. 1.

Heb. 12.

Now in the next place, I will manifest in some few particulars, how these Learned Men, but according to *Peter's* intent, unlearned Men; do pervert the Scriptures, making their interpretations as carnal as themselves, for when as the Scriptures speak of Learning, and so by it do for the most part commend unto us the Learning of the Spirit of Truth, as before we have seen from this Text, and many more places, these persons presently apply them to Human Learning, and the Texts are all by them wrested and perverted; and in this kind many instances might further be alledged. First concerning the Church, whereas the Scriptures do Authorize Christians to gather themselves together in Christ's Name, and so have the promise of God's presence in so doing. This they presently deny to be the intent of the place, and say, it is to be meant of two or three come together in performance of Prayer, or such like, contrary to the scope of the place, which treats only of such as are in Church-Order, and have committed to them the power of binding and loosing, with the promise of Christ Jesus his approving of the same by them; and besides, where in the Scriptures is Christ Jesus said to be in the midst of any but his Churches? And further, whereas the Scriptures speak of the Church, Temple, and House of God applying these sayings to Believers, and such as are *built upon Christ by Faith*, these they wrest and pervert, in applying these Titles to their Houses of Lime and Stone; calling them the Houses of God, and Temples for him to dwell in; though the Scriptures be plain to the contrary, as *Stephen* declared to the Council long ago, and that from the Testimony of the Prophet long before; and to our Saviour himself to the Woman of *Samarita*, denying for the time to come any such places, as the *Jews* and *Samaritans* doted on; but tells her, and us, that spiritual Service in any place, as he saith himself, should please him though it will not give carnal Men content. Likewise are not the Scriptures alledged frequently by these Learned Men, for the Nation and People for being the Church of God, and for the same end, National Observances as the High Priests consecrated and set apart for the Services of the Church; and so under him the rest of the Holy Priests, with their Holy Garments, and Tithes, and such like for their Maintainance; and for this purpose the Scriptures alledge in a most plentiful manner, both from the Law and the Prophets, for the justifying of their Names, Orders, and Administrations; whereas if it be spiritually discerned, and the Scriptures not wrested, nor perverted, it will be found true, as *Peter* saith, that not every Nation, nor any more any Nation, but in every Nation them that fear the Lord, and none other, are excepted of him: Whereas Christ Jesus himself hath told us, that the Beasts should have power over every Kindred, Nation, and Tongue, and that the National Cities should fall, whereas *Mount Sion*, the City of God, shall never be moved, as saith the Prophet, and also the Apostle; by this, then it appears, that all such Scriptures as are alledged for the maintainance of a National Church are perverted, being that long since the Lord hath rejected it, now accounting a Company of Saints in fellowship with himself to be *Mount Sion*, that shall never be

be moved, and these he hath made Kings and Priests to God. The like we may see in the Ministers of the Church, seeing that they were of old times in that Church, to be honourable Persons in outward honour and esteem, for their names Priests, for their callings above the rest of the people, a distinct body of themselves, for their apparel, different in their administrations from other of the people, and so for their maintenance, by Tythes and Offerings; all which had a respect to Christ, and were in him to have their end, as the Apostle declares, as being but Worldly Rudiments.

Yet these Men, tho' they profess themselves Ministers of Jesus Christ, and under the Gospel, yet Child-like, as under Tutors and Governours, do yet observe these things after the rudiments of the World, and so suitably to the Gospel, cannot abide to approve themselves to be Ministers of Christ, by such marks as his Word affords, as we have before considered, but they must be Men of Honour, and such as be distinct from others, in their apparel, maintenance, and such like; dishonour, and reproach, and nakedness, and living on meer Alms, they cannot brook; but they be so far from working with their own hands for their own necessities, as the Apostle requires that the Ministers of the Gospel should do, as that they write the Scriptures of the Law and the Prophets baling in as it were, by the hair of the head the Scriptures to speak for them and their delicious living, faring like *Dives* deliciously every day; whereas the Elders of Jesus Christ should feed the Flock of God, not caring for it for filthy lucre, but of a ready mind.

But leaving these things, and such as these are, which declare them to be more suitable for *Moses* and the Law, which tends unto wrath and Bondage, than such as are Ministers of Christ, and made partakers of the liberty of the Servants of God.

I will speak of some few things that are in difference among them and us. You know it is usually objected against us, because of our departure, out of the words of *Peter* to our Saviour, being these, *Whither shall we go, thou hast the words of Eternal Life?* From whence is concluded against us, it the Text be not perverted, that we in leaving them do forsake Jesus Christ, wherein they take it for granted, that he is with them, and not with those that forsake them; whereas the Text is clear to prove, that the words of Eternal Life are in him, as himself saith also, *The words that I speak are Spirit and Life*, and this who denies, but that he that hath the Son hath Life, he that hath not the Son, hath no Life: But let not the Text be wrested; yet what proof is here that *Antichrist* hath the words of Eternal Life, and that there is no forsaking of him, and yet all that know wherein the difference lies, know that this is the Controversie, and how that these Persons, thus forsaking, go to Christ, and to the Word of Eternal Life, seeing that the Lord binds the Testimony, and Seals up the Law among his Disciples; so that till it can be proved that these leave Christ, and forsake the Words of Eternal Life, the Text must be taken for none other but to be perverted, and a Veil drawn over it to beguile the simple.

Upon this same Head hangs another great Exception against us; which is, Where we had our Conversion (if we have any) if not among them; and so taking it for granted, that we had it among them; a great out-cry is made against us, as if we had slain their Gods, and done them great wrong; and for this purpose, this amongst other things is alledged, that that Church which is able to beget, is able to bring up.

Now for answer hereunto, it is to be minded, that Conversion doth properly belong to the Word of the Lord: Now this Word by which we are all begotten, is the proper portion of the Church of God, as divers Scriptures declare:

1 Pet. 1, 3, declare : Hence then it must needs follow, that whosoever are converted to the Lord, those by virtue of their Conversion belong to the true Church, 23.  
 Psal. 147. because as it is before said, the Word is hers, and therefore they are to cleave 19, 20. to her, and forsake those places where they were converted, and that for this reason, because the Lord himself is said to count, when as he writes the People, 1 Cor. 3, 22. that this Man was born there, that is, in *Sion*, the Church of God, \* Converts though that the Man were converted in *Babel* and *Palestina*, belong to yet the Lord when he counts, shall write the converted Man to be born in 20 the true *Sion* his Church : Now all God's People should count and write as God doth, Church. and give *Babel* no honour at all of their conversion, because the Lord doth Psal. 78, 6. not give her any ; and the same thing is abundantly seen in the Converts, that they are exhorted to leave those places where they were converted, and so they did, as the Scripture manifests in many places, which might be noted.

Again it is to be minded, that God himself counts all the Faithful to belong Acts 2, 40. to the Woman, the Church of God, as appears in the Revelations, where Acts 2, 44, the Man-child, as is evident by other places, contains all the Faithful, even Rev. 12, 4. the whole Church of God : This Son of God, and his Man-child, is called his People. The like appears in *Isa* 65, 7, 8. where the Man-child is interpreted to be a whole Nation of Children, including all the faithful. Now Ex. 4, 22, this Woman is said to be in Travail, crying, and it yours be that Church is 23. in this Travail, crying, and in pain, according to the Scriptures, I am content the Child shall be acknowledged yours, but if it be in joy and without sorrow, putting the others to pain, and ready to cut the living Child in pieces, How then can I acknowledge it for the true Mother ? whenas also the Apostle saith, That *Jerusalem* that is from above is the *Mother* of us all, and she is not one that genteth to bondage, but to freedom, as saith the Apostle, and therefore methinks it appears that every ones Conversion strongly Gal. 4, 24. binds him to make speed to that Church which consists of such as are faithful in Jesus Christ, as being the proper inheritance to which they all belong, and to know that all such places as are alledged to conclude otherwise, be but wrested and perverted, though never so fair a glo's be set upon them ; for God, ever since the beginnings, hath put enmity betwixt the seed of the Woman, and the seed of the Serpent, and accursed shall all they be that join those together, that God hath so far separated ; and therefore let none of God's Servants stand with one Foot on *mount Sion* and another on *Babylon*, lest that which is halting be turned out of the way, *Heb*. 12.

Object 3. Another Objection against us is brought in the defence of your Ministry, after this manner :

“ That Ministry that doth the work of the Ministry of Jesus Christ, spoken of in *Eph*. 4. for the perfecting of the Saints, is a true Ministry, but your Ministry (you say) doth the same work, &c.

Ans. Was it the work of the Ministry of the Apostles, &c. to read Divine Service, Church Women, Marry, and bury the Dead, and such like services as these are ? Did the Apostles perfect the Saints after this manner ? For who knows not but that this is the substance of what your office of Ministry bin is you unto ? As for Preaching, that may be dispensed withal, and a little now and then may serve the turn.

Besides, as is granted, your Offices are not the same th. it mentioned, that Jesus Christ from on high gave gifts unto, for you have others, that the Scripture speaks not from any other wise than by the Names of Blasphemy : But for the power and work of the Ministry, which you say is answerable to that of the Apostles, by your gathering of the Saints together, taking it for granted that you say from what do you convert them, if from the Power of Darkness, as



as you would seem to imply, into the Kingdom of Christ, as did the Apostle, then by your own grant in the Power of Darkness you found them, and the Truth is where you found them there you leave them; when you found them before their Conversion, you professed of them that they were regenerate and born a new; To whom then do you convert them, or have you Conversion after Regeneration? You also had these Persons before, *to take and eat in remembrance that Christ dyed for them*, and so give them the Seals of Life and Salvation; and yet after all this, you being Ministers to them, come to justify the Truth of your Ministry by your Conversion of the People, that you say have no need of amendment; and yet when all is done that you plead for, they still abide under the same Church, under the same Ministry, in the same Worship that they were conversant in before; whereas I have declared before, that whereas the Apostle converted any, those converts left their former places, turning from *dumb Idols to serve the living God*. Now it hath been long acknowledged and professed, "That the Worship of your Church and the Ministry of it, came out of the *Popes Shop*, and must needs be reformed, *that now or else the Judgment of God cannot but light upon you*, as hath been manifested in the first and second admonition to the Parliament, in the days of *be came Q. Elizabeth*; and all know that yet it continues the same that then it was, and of Rome. if it were so bad then, as it is reported that a thousand Ministers said it was, small cause have any to plead Conversion, whereas they shall continue in such Abominations, as that the Plagues of God cannot by their own confession be withheld: Seeing that the Scriptures and Spirit of God teacheth us, that the *fear of the Lord* teacheth Men *to refrain their feet from every evil way*, and to *cleanse our selves from all filthiness both of Flesh and Spirit*, and to *grow up unto full holiness in the fear of God*, or the Worship of God, as our Saviour interprets it, and to hate the very garment spotted by the *flesh*. Now these things well considered, it will appear that the several Scriptures that are continually brought for the maintenance of your Ministry, are but so many flourishes by which the Word of Truth is wrested and wringed like to a Nose of Wax, contrary to their proper intent and scope to serve your own turns, which who they be of you or others that are the perverters of them God knows, and one day will Judge betwixt the Righteous and the Wicked, and give to every one according as his Works shall be. In the mean while to me it appears plain, that Men destitute of the Spirit of God, be they as learned as may be in Men's learning; yet do they pervert all Scriptures to their own destruction, when as the unlearned one, simple Men and Women, having the Spirit of Truth in them, shall rightly know them and God's Mind in them for their great Comfort.

Again seeing this is so, that such Men do thus pervert the Scriptures, this should provoke all that are made able Ministers of the Spirit, as saith the Apostle, that they take the same Apostles advice, saying, If thou put the Brethren in remembrance of these things, thou shalt be a good Minister of Jesus Christ, if thou put the Brethren in remembrance of these things, what things, those things mentioned before, how that the Spirit hath foretold of Doctrines of Devils, how that Men should speak Lies through Hypocritie, &c. As From the Zachary also foretold that the Father and Mother of the Prophet should say, first verse. That he told them Lies in the Name of the Lord; if thou put the Brethren in remembrance of these things, because they are subject to forget them, and thou shouldst be their remembrancer, which if thou do thou shalt be a good Minister of Jesus Christ, which hath been nourished up in the Words of Faith and good Doctrine; then mark, these things are not error, nor lies, nor he false Teacher that speaketh of them, but a good Minister that hath been nourish'd

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- nourish'd up in Faith and good Doctrine, which was continually taught of Paul, and heard of Timothy: And to this is to be added what the Apostle saith farther in this matter, declaring, that he that contenteth not to wholesome Doctrine, that is according to godliness, is puff'd up, and knows nothing, but dotes about words, and is such a one, as is so far corrupted by the flesh, as that he is to be separated from; therefore God's good Ministers, as we see should be careful of these things, as knowing of whom they shall receive their reward, and what shall also be their portion from Men of the World, in that which is death in the World, but life with the Lord; *ye faithful therefore to see death, and you shall have a Crown of Life*; declaring the power of the Spirit of the Lord in you.
- Rev. 11. 7. Now, in the last place, I will conclude with the Exhortation of the Apostle in the words following, *ye therefore beloved seeing ye know these things before*; What things? among others those, that worldly Learned Men are God's unlearned Men, being destitute of his Spirit. Beware, and take heed lest ye also, as well as others, (you being subject to it) be *plucked away*, before you are aware, into the error of the Wicked, to think that God's Mysteries can be attained by Man's Learning, and so you fall from your own steadfastness, which is through Faith, for by *Faith ye stand*, and by the *spirit*; for by it ye are also established; and for a preservation against this Error, as opposite to it, *grow and increase* in the Grace of God, and the knowledge of the Lord Jesus Christ, which is that that will preserve you from Error. Now to him be Glory, not to us, nor to Man, but to him our Lord Jesus Christ, both now and for evermore, Amen.
- 1 Tim. 6. 3. 4.  
Rev. 14. 13  
Rev. 2. 10  
2 Pet. 3. 16  
18.  
Rom. 11.  
Psal. 31.

IIa. 6. 25.

*The Lord frustrateth the Tokens of the Lyars, and maketh Diviners Mad, turneth Wise-men backward, and maketh their knowledge Foolishness.*

FINIS.

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